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and power by way of organized groups. There were no political groups, just individuals who occasionally united dissatisfaction.

John Embree in his comparison between Thai and Japanese social systems wrote in terms of class and loose structures:

> Loosely integrated here signifying a culture in which considerable variation of individual behavior is sanctioned (Embree 1950:182) . . . Where social structure is "close"--that is, where the behavior of the people conforms closely to the formal social patterns of human relations . . . it is difficult for an individual to deviate, and reciprocal rights and duties are closely marked and carried out (Embree 1950:182).

Cayapa social organization is, in these terms, loosely integrated, and Cayapa behavior is marked by individuality but not by individualism. That is, there is no ethic of individualism, rugged or otherwise, held as an ideal, but rather the sociological consequents of a bi-laterally structured kinship system, lacking encysurate kin groupings, coupled with the lack of permanent action groups of any kind, usually precluding social involvements on other than an individual basis. A possible exception to this may be

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found in the household consisting of several related nuclear families, but even here, the group is contingent upon circumstances, variable in personnel and unstable in duration. Members of the household are in constant movement, tending their far flung farm plots, visiting kinfolk, traveling to the cities, and visiting curars.

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The lack of corporate involvements for the Cayapa effectively restricts political behavior to periods of turbulence and uncertainty such as occurred after the death of the late /Gen?/, Aurilio Pianchichi, and the installation of his nephew, Gabriel Ainga, as the new governor. It may be, that whenever the office passes out of the direct line from father to son, political disturbances develop which may be exacerbated by personality factors. This seems to have been the case with Gabriel whose involvement in political events will be discussed shortly.

In terms of being a loosely structured society, the Cayapa differ from the Thai as discussed by Embree in an important manner:

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> In Siamese society it is relatively easy to achieve a fait acompli by doing something not approved by other members of the group. But in so doing one does not necessarily achieve the acceptance of the others. The "accomplished fact" does not accomplish much (Embree 1950: 185).

It is precisely at this point that the Cayapa offer a dramatic contrast. The strong-minded deviant in Cayapa society can, by his determination, make his accomplished fact a model for emulation and ultimate acceptance by the members of his society. Cayapa society is structurally unable, in the normal course of events, to permit the development of concerted and protracted pressure on an individual deviant. The only approach to this occurred when Gabriel assumed his position as /ũnʸi/. Gabriel was not a man who commanded respect from either the Negroes or the Indians. He did not speak Spanish well, he drank to excess and was unable to perform his duties, he was not well versed in the law, and he was a poor man. For the Cayapa, the /ũnʸi/ should be a man of infinite wisdom, who is well spoken both in Cayapa and in Spanish, a man who can stand up to the Negroes for the Cayapa.

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a man who can govern justly with a minimum of friction. People may be born in this mold and others may change aspects of their personality and perceptions through the performance of required role behavior in new status positions. This latter situation is being structured by the Cayapa in terms of a unique kind of political behavior.

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